

THE  
DISCOVERY  
of the  
*most dangerous*  
Dead Faith.

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ledge in Oxford, and fifteene  
yeares Minister and Prea-  
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*ket* in *Suffolk*.

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Heb. 3. 12.

Take heed brethren, lest there bee in  
any of you an evill heart of unbe-  
liefe, in departing away from the  
living God.

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## The Preface to the Reader.

Christian Reader,

**T**H E elect vessel  
of God, S. Paul,  
gave two speciall  
and cleare propheties of  
things to bee fulfilled be-  
fore the second comming  
of our Lord Iesus Christ:  
The first, of the rising,  
reigne, and fall of Anti-  
christ, as he saith 2 Thes.  
2, 3, 4. that the day of  
A 3 Christ

Christ shall not come, except there come a falling away first (*to wit, from faith*) and that man of sinne berevealed, the sonne of perdition, who opposeth and exalteth himselfe above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, shewing himselfe that he is God. *Concerning whom* the Spirit speaketh expressly, that in the latter times men shall depart from the faith, giving heed to seducing spirits and doctrines of devills, speaking

speaking lies in hypocri-  
sie, having their consci-  
ence seared with an hot  
iron, forbidding to mar-  
ry, and commanding to  
absteine from meats  
which God hath ordain-  
ed, &c. 1 Tim. 4. 1, 2, 3.  
*All which we now see to  
bee in these latter times  
clearely revealed and  
plainely fulfilled, and that  
the man of sinne is con-  
sumed with the spirit of  
Christs mouth (that is  
the word of God) and shall  
be destroyed (to wit, ut-  
terly) with the bright-  
nesse, or glory of his  
comming, 2 Thes. 2. 8.*

The other Propheſie fol-  
lowes this, plainly descri-  
bing theſe our laſt daies,  
wherein the truth of the  
Goſpell being againe reſto-  
red, and the purity of  
faith againe profeſſed; yet  
people ſhould be ſuch ſleepy  
embracers of the ſame, and  
ſuch dead, unprofitable,  
unfruitfull, atheiſticall,  
and unthankfull receivers,  
and profeſſors of it, that  
theſe laſt daies ſhould  
be farre more perillous and  
dangerous than the for-  
mer; which propheſie, al-  
though ſome ſeeme to con-  
joyne it as all one with the  
former (which for the neer  
following

following one of another  
may beare the more easie  
interpretation:) yet Saint  
Paul doth distinguish  
them, and plainely sever  
this latter from the for-  
mer, as being for time the  
latter, yea in the last dayes,  
and for nature, the more  
perillous and dangerous;  
and therefore he saith, not  
in the latter times as in  
the former Propheſie. But  
this know (saith he) also  
that in novissimis or ex-  
tremis diebus, in the last  
dayes of all shall come  
hard and perillous times:  
wherein hard and peri-  
lous? Because (saith he)

A 5 men

men (*namely, such as professe themselves reformed Christians*) shall be lovers of their own selves, covetous, boasters or braggers, proud, blasphemers, disobedient to parents, unthankfull, unholy, without naturall affection, truce-breakers, false accusers or make-bates, incontinent, fierce, despisers of those that are good, traytors, heady, high-minded, lovers of pleasures more than lovers of God. *Must it not needs bee a very hard and dangerous living in these last dayes with such a viperous*

viperous generation as these. But that which followes after is more hard and dangerous (namely) having a forme of godlinesse, but denying the power thereof, 2 Tim. 3. to the s. Mark, I pray, that herein lieth the great perill and danger of these last dayes, ἔχουσιν μορφήν εὐσεβίας (that is) having the forme, shew, and appearance of faith, piety, and true godlinesse, they deny or are farre from the truth, vertue, or power of faith. and godlinesse, having indeed neither faith, nor love; and so are not only

only overwhelmed themselves in the most dangerous dead faith, to the fearfull deceiving, and utter destruction of their owne soules; but also doe so dangerously inwrap the very elect in this dead faith, that (if it were possible) the very elect might finally bee deceived, and perish therein. And hereby for a time may be deceived, because they doe not mark that there are two sorts of such as are in this dead faith.

The first sort are such (and those very many) as being borne and brought  
up



up in the outward visible Church, can talk of Christ, and of some generall points of God, and his Gospell, saying that they hope to be saved by Christ, because they think that they beleeve, and are of that true Religion that all their Countrey is of: but being ignorant of the horrible filthinesse of sinne before God, and of the infinite pure and righteous nature of God against sinne, and thereby ignorant and carelesse of free justification, that only heales them, doe continue in their old corrupt natures, and are  
Crab-

Crab-trees, bringing forth only the sower and bitter Crab-apples of a prophane life, and a secure, and carelesse, loose conversation : who though they sooth and flatter themselves in this ignorant dead faith, and hope they shall doe well enough, or at least as well as their neighbours ; yet doth God by the Prophet Esay denounce against them, saying, It is a people of no understanding, therefore he that made them will have no mercy on them, and hee that formed them will shew them no favour,

favour, *Esay* 27. 11.  
Therefore hell hath enlarged her selfe, and opened her mouth above measure, and their glory and their multitude, and their pomp, and he that rejoyceth shall descend into it, *Esay* 5. 14.

*The other sort that are in this dead faith, are such as seeme to be awaked out of this dead lethargie, and professing a better feeling of sinne, and a deeper consideration of their lost estate and misery by sinne, aspire with a stronger desire, and a farre greater earnestnesse to life and*

and salvation. But because they are naturally conceived, that the meanes to attaine this life and salvation is to leave their sinne, and to become good, holy, just, and righteous: therefore they neglect free justification, the onely true meanes and way to life and salvation; and set light of faith in Christs righteousness which doth perfectly justifie before God, and are carried with a blinde preposterous zeale after their owne good works, and well-doings, secretly seeking to become good, holy, just, and righteous

teous before God, by their diligent keeping, & carefull walking in all Gods commandements ; and so by a carnall understanding of justification, are carried away from Christ, and true free justification, to hang upon their own good works and well-doings ; and thereby instead of life and free salvation, doe drown themselves in sin, death, and eternall damnation ; and yet under a deepe conceipt of great holinesse and righteousnessse. And thus doe they perisb with the devout unbeleeving Iewes, who although they

*they had a blinde, dead faith of righteousness, life and blessednesse by the Messiah to come; for they did all eat of the same spirituall meat, and did all drink of the same spirituall drink, (that is, by this generall dead faith in Christ to come) for they drank of that spirituall Rock that followed them; and that Rock was Christ. But God was not well pleased with them (in this dead faith) and so they perished, 1 Cor. 10. 3. to 6. And yet S. Paul saith of them, that they followed*

followed after the Law of Righteousnesse, but yet did not attaine to the Law of Righteousnesse. Wherefore? Because they sought (*the keeping and fulfilling of it*) not by faith, but as it were by the works of the Law; and so stumbled at the stumbling stone, Rom. 9. 31, 32. *Yea, S. Paul testifieth and beareth record of them, that herein they had the zeale even of God, but not according to knowledge of free justification.* Because being ignorant of the righteousness of God

God, they went about to establish ( or to make, as it were, to stand upon its feet ) their own righteousness, and so did not submit themselves to the righteousness of God; And thus they perished, because they knew not that Christ was the fulfilling and end ( 2 Cor. 3. 7, 8, 11, 14. ) of the Law for righteousness to every one that beleeveeth, Rom. 10. 2, 3, 4.

And thus we see that such as are in this dead faith, varnished, and garnished, and gilt over with this preposterous zeale of diligent



diligent keeping, and care-  
full walking in all Gods  
Commandements, are ig-  
norant of Christs righte-  
ousnesse, the mayne of their  
free-salvation: are unbe-  
leevers only giving Christ,  
and free justification a  
Judas his kisse, whereby  
they go about to stablsh or  
set up (as it were) upon  
its feet their owne righte-  
ousnesse with the Iewes  
and Pharisees, and con-  
temne and set light of free  
Grace, are rebellious a-  
gainst God, in not submit-  
ting themselves to the  
righteousnesse of God, and  
miserably perish (as I said)  
in

*in the deep conceipt of great holinesse and righteousness, which doth so strongly bewitch the people with a faire glister, and beautifull brightnesse of works of righteousness, that it cunningly creeps up into the Pulpits also, and with her faire shew turneth the Ministers of Satan into the seeming Ministers of Christ, 2 Cor. 11. 13, 14, 15. As Christ said to the Angel of the Church of Sardis, Thou bearest a name that thou livest, but thou art dead, Rev. 3. 1.*

*So that although both these*

these sorts of the dead  
faith doe reject and set  
light of free justification,  
and are both enemies to  
free grace, the glory of  
Christ, and to their own free  
salvation: yet doth this  
second sort more subtly  
deceive, and more danger-  
ously destroy. And there-  
fore the first sort of people  
in this dead faith are by  
the Lord of wisdom,  
Jesus Christ, likened to  
Hoggs, that having the  
pearle of the Gospel,  
free justification, cast be-  
fore them to call them from  
their rooting in the  
earth, and wallowing in the  
the

the myre of sinne: although they contemptuously trample this only saving pearle under the filthy feet of their carelesse, and swynish affections: Yet they commonly against their Ministers, and them that wish them well, doe only give a hoggish grunt of contempt, and away they goe to their rooting in the earth, or to their wallowing in the mire, and so are plainly discerned, soone convinced, and many of them easly converted and saved. But the second sort are likened to Dogs, that greedily

greedily feeding upon  
the carrion of their  
good works, obedience  
and well-doings : if any  
cast before these the pre-  
cious peatles of Christs  
works and wel-doings as  
sufficient perfectly to justi-  
fie them, and freely and  
certainly to save them, they  
doe not only trample un-  
der the feet of their  
Pharisaicall affections  
the same precious  
pearles; but also fall, like  
Dogs, abarking at them  
that wish them well, with  
calumniationes, railings,  
and slanderings : Yea,  
through a secret imbred  
B delight,

*delight, and blinde zeale  
of esteeme of the hidden  
vaine glory of their owne  
righteousnesse, good works,  
obedience, and wel-doings,  
contrary to the Prophet  
Esay and Pauls affection  
that counted all the right-  
eousnesse, works, and wel-  
doings of their sanctifica-  
tion but as filthy stained  
rags, and would not bee  
found in them before God,  
but esteemed them as  
dung, that they might  
be found in the righte-  
ousnesse of Christ only  
before God, Phil. 3. 8. 9.  
Through this secret lurk-  
ing vaine glory (I say)  
of*

of their own bolinesse and wel-doings, they will not stick to fly in the face of the Minister and Messenger of Christ that beseecheth them to be reconciled unto God by being made the righteousness of God through Christ only, 2 Cor. 5. 20. 21. but will teare out, if they can, his very throat; because they feele themselves hindred from feeding upon the filthy pleasing carrion of the vaine glory in their owne works of righteousness, and wel-doings. And therefore did the Apostle say to true Christi-

ans : Beware of Dogs, Phil. 3. 2, 3. because instead of life and salvation, which they seeme so strongly to aspire unto by works, and keeping the Law, they rush the more violently themselves, and swiftly carry away others with them into beautifull abomination, sinne, death, hell, and everlasting damnation. So greedily with Æsops dogge (as Doctor Luther saith) snatching at the outward glittering shadow of righteousness of works, that they loose the substance of Christ and his righteousness that is  
in



*in their mouth. Therefore happy is the man that in these last<sup>e</sup> so dangerous dayes can overcome, and escape this Dead Faith, by getting on the white robe that hee may bee clothed, and that his filthy nakednesse doe not appeare, and doth anoint his eyes with eye-salve that hee may see and so become zealous, not with the foresaid blind, legall zeale of his owne glory, but with the true Evangelicall zeale of Christs glory, and so amend by comming out of this Dead Faith into the*

*true lively justifying  
faith. For to him that  
overcommeth this Dead  
Faith (saith Christ) will  
I grant to sit with me in  
my throne, even as I also  
overcame, and am set  
downe with my Father  
in his throne. He that  
hath an eare, let him  
heare what the Spirit  
saith unto the Churches,  
Revel. 3. 18. to 22. And  
for this cause have I pen-  
ned this short and abrupt  
Treatise discovering this  
most dangerous Dead  
Faith, in shewing how  
farre it will goe in the  
likenesse and appearance  
of*

of true Christianity and  
true saving faith, and  
yet how farre it comes  
short of the same, because  
they doe not beleeve  
with the heart unto  
true righteousness, and  
confesse the same with  
a thankfull and joyfull  
mouth unto salvation,  
Rom. 10. 10. and so doe  
shew by their bragging  
Pharisaicall life, that  
they perish with the fa-  
mine in their hearts,  
whilst the flesh of  
quails is in their  
mouths, Psal. 78. 30,  
31. And hereunto I have  
adjoyned the shortest  
B 4 course

course that the word of God, and the established doctrine of our Church prescribeth, how wee Ministers may our selves come out of this most dangerous Dead Faith, and all others out of the same into the true lively and justifying faith. Try all things, and keep that which is good, 1 Thes. 5. 21. And accept Christianly in good part the good will of him that is glad (Christian Reader) if hee may speak or write a word that may edifie thee in thy most holy faith,  
*Iud.*

to the Reader.

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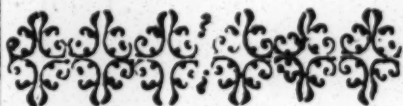
*Iud. 20. Use it in the  
feare of God. And thus  
I leave thee to the word  
of his Grace which  
is able to build  
further.*

Thine in all Chri-  
stian affection

JOHN EATON.

B 5





THE  
DISCOVERY  
of the  
*most dangerous*  
Dead Faith.



Mongst divers  
and sundry  
causes of peo-  
ples being of-  
fended at, and cavilling  
against the expresse  
word of God, and the  
Protestants description  
of the wedding garment  
of

of Christs perfect righteousness freely and perfectly justifying us; The chiefeſt cauſe of al their cavils containing in a manner all the reſt, is the Dead Faith, it being not able to underſtand and conceive the myſteries of the Goſpel, as *S. Paul* teſtifieth to the carnall Corinthians, ſaying, *the naturall man receiveth not the things of the ſpirit of God, for they are fooliſhneſſe unto him, neither can he know them, becauſe they are ſpiritually diſcerned,* 1 Cor. 2. 14. For the diſcovery



ry and removall of which  
Dead Faith, foure maine  
things are here especial-  
ly to be considered.

*First we must mark how  
farre the Dead Faith will  
goe in the profession of the  
Gospel, and how like it is  
to the true, lively, justify-  
ing, and saving faith, being  
as like the true faith, both  
in it selfe, and in resem-  
bling all the actions of the  
true faith, as the image in  
the looking-glasse is like,  
and doth imitate the party  
that looketh into the same;  
because the Dead Faith  
consisteth of these three  
parts.*

*First,*

First, such as are in this Dead Faith, may have great knowledge of the whole word and will of God, and may joyneth therewith the reading of all the Doctors and Expositors in the Church, and also may be zealous preachers of the same: as *S. Paul* declares *Rom. 2. 17.* saying, *Behold thou art called a Jew* (that is, one of Gods chosen above all the nations of the earth) *and retest in the Law* (that is, in the word and doctrine delivered from heaven) *and gloriest in God:*

*God: And knowest his will,  
and approveſt the things  
that are Excellent, being  
inſtructed in the Law or  
word, verſe 18. And art  
confident that thou art a  
guide of the blinde, a light  
of them that are in dark-  
neſſe, verſe 19. An in-  
ſtructor of the fooliſh, a  
teacher of the ignorant,  
having the whole forme of  
knowledge, and of the  
truth in the Law, &c. A-  
gaine, the Law ſhall not  
perish from the Priest, nor  
counſell from the wiſe, nor  
the word from the Prophet.  
Come let us ſmite Ieremiah  
with the tongue, Ier. 18. 18*

*For.*

For we have the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the promises, Rom. 9. 4. and such like Scriptures shewing great knowledge in this Dead Faith.

Secondly, such may have a kinde of strong faith in all Gods graces through Christ, and think that they beleeve them as well and as truly as any other, as these and such like Scriptures teach. Thou sayest, I am rich, and increased with goods, and have need of nothing;

*nothing ; but thou knowest  
not, that thou art wretched,  
and miserable, and poore,  
and blinde, and naked,  
Revel. 3. 17. Againe,  
when many beleevved Phi-  
lip which preached the  
things that concerned the  
Kingdome of God, and the  
name of Iesus : then Si-  
mon Magus himselfe also  
beleevved, and was bapti-  
zed, and continued with  
Philip, and wondered  
when he saw the signes and  
great wonders which were  
done, Acts 8. 12, 13. A-  
gaine, the Apostle saith,  
I would not have you igno-  
rant brethren, that all our  
fathers*

fathers were baptized unto Moses, in the cloud and in the sea, and did all eat the same spirituall meat, and did all drink the same spirituall drink; for they drank of that spirituall Rock that followed them, and that Rock was Christ. But with many of them God was not well pleased, for they were destroyed in the wilderness and perished, 1 Cor. 10: 2. to 11. Thus we see that many bad guests doe sit downe at the feast of the Gospel, seeming in their owne opinion to abound in faith and knowledge,  
to

to whom nothing is wanting but only the *not-having on the wedding garment, Mat. 22. 12, 13.* Thus much of their seeming strong faith.

Thirdly and lastly, such as are in this Dead Faith, may have a kinde of great humiliation and earnest repentance: As *Ahab* (though he was a King) rent his clothes in great repentance, and put on sackcloth upon his flesh, and fasted and lay in sackcloth, and walked so mournfully, that the Lord the searcher

cher of hearts, said, Seest thou how *Ahab* humbleth himselfe before me & mark, before me, the Lord, and not before the world only; and yet was *Ahab* one in this Dead Faith. And againe as *David* in the true faith repenting, said, *I have greatly sinned in that I have done, and have done very foolishly. So did Saul in the Dead Faith say, I have sinned, and have done foolishly, and have erred exceedingly. Thou art more righteous than I; for thou hast rendred me good, and I have rendred thee evill,*  
and



*and he lift up his voyce  
and wept, 1 Sam. 24.16,  
17. and 26.21. Neither  
only may such have this  
great humiliation and  
earnest repentance, but  
also they may have a  
great zeale of Gods glo-  
ry, and an earnest endea-  
vour of holy and right-  
eous walking in all  
Gods Commandments,  
as it is plainly declared,  
Esay 58.2,3. saying, Yet  
they seek me daily, and de-  
light to know my wayes, as  
a nation that did righte-  
ousnesse, and forsook not  
the ordinances of their  
God. They ask of me the or-  
dinances*

*dinances of justice: They take delight to draw neare unto God by prayer and fasting, and punishing and afflicting of themselves. And this they may doe not only not dissemblingly and for vain glory and praise of men, as many grosse hypocrites and pharises did, mentioned, Mat. 6. But as other Pharises did of a good intent, so zealously ayming at Gods glory, in resisting their corruptions and sins; and so fervently following righteousness according to the Law of God, Rom. 9. 31.*

to the intent to be a holy people unto God by their works and wel-doings : that concerning prayer, and fasting, and all good works, and righteousness of the Law, they may bee unblamable, as Paul testifieth of himselfe and many other Jewes before their conversion to the Gospel, saying, *I heare them record that they have the zeale of God, Rom. 10.2. Instantly serving God day and night, Acts 26.7. So eagerly following the Law of righteousness, as it were by the works of the Law*

Law, Rom, 9. 31, 32. that concerning the righteousness of the Law they were unblamable, Phil. 3. 6. whereupon the Pharisee said, I thank thee, O God, that, concerning the second table, I am no extortioner, nor unjust person, nor adulterer, nor as this Publican. And in the first table of the Law, I am so zealous in thy worship, that I fast twice in the week, and so carefull to maintaine thy service and reliefe of the poore, that I give tithes of all that I possesse, Luke 18. 11, 12. And by this opinion of righteousness

righteousnes & wel pleasing of God, Paul being taught according to the perfect manner of the law of the fathers, was so zealous towards God, as they were all at that time that he persecuted the Christians unto death, binding and delivering into prison, both men and women, *Act. 22. 3. 4.* And after Paul was converted, this devout, blind keeping of the law stirred up the devout and honourable women, and the chiefe men of the Citie, and raised persecution against Paul and Barnabas, and expelled both them and

C Christ

Christ himselfe with them, *out of their coasts.* Acts 13.15. Thus we see this first maine point proved how far the dead faith goeth in humiliation, repentance, and zealous keeping of the Law, wherein they greatly appeare in outward profession to themselves and others to be zealous Christians in the true faith of Christ: whereas in this dead faith, guilt, and varnished over with a blind, legall zeale of keeping all Gods will and commandements, they are inwardly rather Jewes,

Jewes, and devout zealous Pharisees, than true saved Christians. And thus much of the first point how farre the dead faith will go in the profession of the Gospell, and how like it is to the true saving faith.

2 *The second maine point is, that now we consider the plaine and evident markes whereby this dead faith may be discerned, and whereby it discovereth it selfe to be naught in the three aforesaid parts, and appearances of the true lively faith.*

I First their foresaid

C 2

great

great knowledge before described is but litterall, as is before described, *Rom. 2. 17. to 29.* And they are so puffed up with their supposed great knowledge, *1. Cor. 8. 1.* that they thinke they understand and know as much as any true child of God can know, inwardly and secretly abhorring to seem to learn any thing of any man: and yet they know nothing, neither the Law nor the Gospel, neither faith nor works truely, as Saint *Paul* testifieth saying, Now if any man thinketh



thinketh that he knoweth  
any thing, he knoweth no-  
thing yet as he ought to  
know, 1. Cor. 8. 2. For  
they being *ψυχολογικοὶ ἀνθρώποι*  
(i.) men meerly consist-  
ing of a naturall soul, do  
understand the benefits  
and mysteries of Christ  
after a carnall & humane-  
witted fashion of under-  
standing, and having not  
on the wedding gar-  
ment, doe hang upon  
workes, and stick fast in  
the religion of reason,  
and in the light of na-  
ture described by the A-  
postle, Rom. 2. 14. 15. say-  
ing, the Gentiles which

have not the Law, doe by nature the things contained in the Law, which shew the works and effect of the Law written in their hearts, their consciences also bearing witnesse, and their thoughts accusing them (i.) with feare of punishment when they doe evill, and excusing them (i.) with hoping to speed well, when they do well: here is the whole maine of their religion. And do thus draw others from faith and Christ, to hang upon works also with themselves, and so make a number of sects & scismes

scismes about works,  
turning all the Gospell  
it selfe into precept up-  
on precept, and line up-  
on line, *Esay* 28.10. and  
being fleshly, and sensu-  
all, not having the spirit,  
*Iud.* 19. Though they talk  
and glory greatly of it, yet  
they see not, and discerne  
not the spirituall and in-  
visible benefits wrought  
upon Gods children by  
the blood of Christ,  
*1. Cor.* 2. 9. but onely  
(*picarum instar*) after the  
manner of pies do chat-  
ter of them: All their  
seeming great know-  
ledge being meerly  
C 4 blind-

blindnesse and darknesse:  
yea, (which is wonder-  
full) none so blind as  
they, as these and such  
like scriptures teach:  
*Heare ye deaf, and regard  
ye blind, that ye may  
see: who is blind but my  
servant, and deafe as my  
messenger that I send, who  
is blind as the persee? Esay  
42.17.18. Whereupon  
the same prophet faith,  
Stay your selves and won-  
der, they are blind and  
make you blind; There-  
fore behold I will do a mar-  
vellous work in this people,  
even a marvellous work  
and a wonder. For the  
wisedome*

*wisedome of the wise men shall perish, and the understanding of their prudent men shall be hid. For the Lord hath covered you with a spirit of slumber, and hath shut up your eyes, the Prophets and your chiefe Seers hath he covered, Esay 29. 9. 10. 14. The reason whereof is because they seeing doe not see, and hearing they do not understand, Matth. 13. 13. whereby in them is fulfilled the prophesie of Esay, saying, By hearing they shall heare, i. they heare ( as they thinke ) perfectly, but shall not*  
C 5      under-

understand; and seeing ye shall see, *i.* they shall see (as they think) excellently well, but not perceive. For this peoples heart is waxed gross, and their eares are dull of hearing. And with their eyes they have winked, lest they should see with their eyes, and heare with their eares, and should understand with their hearts, and should returne that I might heale them. And yet they say, are we blind also? But Jesus said unto them, If you were blind, ye should in comparison

son have no sinne. But  
now yee say , wee see ;  
Therefore your sinne re-  
maineth (double.) *For I*  
*am come unto judgement*  
*into this world, that they*  
*which see not might see,*  
*and that they which (say*  
*they ) see might be made*  
*blind, Iohn 9.39.40.41.*  
And yet by this blind-  
nesse they calumniating  
the faith, words and  
works of the true belee-  
vers, are ever readie prest  
to call light darkenesse,  
and darkenesse light, good  
evill, and evill good, and  
to put bitter for sweet, and  
sweet for bitter, *Esay 5.20.*

And

And thus much of their great knowledge that are in the dead faith, being meere blindnesse as we see.

2. Secondly, concerning their faith. Although they seeme to have a strong faith in the mysteries of the Gospel, and to preach eloquently the benefits of Christ: yet they speake preposterously, ignorantly, and confusedly of them, saying, *Sibboleth*, but cannot say *Schibboleth*. And because when they speak of them, they understand not what they



they speake ; all things  
in the plaine Gospell  
being unto them in pa-  
rables, as Christ saith  
*Marke 4.11.12.* there-  
fore they will not onely  
in diverse sermons, but  
oftentimes in one and  
the same sermon or con-  
ference, if not in plaine  
words, yet in plaine  
sence, speake flat contra-  
ries, in and to the works  
of Christ, and mysteries  
of the Gospell : and so  
say and unsay, saying one  
way, and unsaying, and  
denying the same things  
again another way. And  
thus doe see many things  
(as

(as the Prophet *Esay* 42. 20. saith) *but keepe not* neither in words nor deeds, *to the causes*, to the nature, or to the effects of the things which they seeme to see, grant, and hold. Because though they bee great Doctors, yet they know not what they speak, nor whereof they affirme, and even (as it were) confidently sweare to, 1 *Tim.* 1. 7. especially in the spirituall benefits, and mysteries of the Gospell. And so are *S. James* his double-minded men, tossed to and fro, like a wave of the sea,

sea, and are unstable in all their wayes of religion, and these obtaine nothing of the Lord, *Iam.* 1. 6. 7. 8. And all their seeming strong faith is indeed before God nothing els but meer unbelieve, as Christ testifieth of such, saying, *There are some of you, (namely that professe by beleeving that you are my disciples) but ye beleeve not; For Iesus knew from the beginning who they were that beleeved not, and who should betray him, Iohn 6. 64.* And this dead faith being like a dead man,  
that

that cannot stay up him-  
selfe to stand upon his  
own feete, nor rest upon  
his owne strength; they  
goe about to set him up,  
and to *underprop this*  
*dead man, i.* this dead  
faith *with the rotten staffe*  
*of their works.* And here  
upon giving but a flou-  
rish of praise now and  
then to faith in generall,  
they being utterly igno-  
rant and void of true ju-  
stifying and saving faith,  
doe dwell in, rest upon,  
and stay up themselves  
and their dead faith  
principally by workes.  
And hereupon doe in  
their

their hearts dignifie, and  
in their words magnifie,  
extoll, and extort with  
legall arguments a pre-  
posterous sanctification,  
repentance, mortificati-  
on, grace, and graces, po-  
pishly and falsly under-  
stood; new life, holy and  
righteous walking, uni-  
versall obedience to all  
Gods commandements,  
sincerity, humiliation,  
uprightnesse, fastings, re-  
generation, popishly also  
and falsely understood;  
and such like workes ex-  
torted (as I said) with le-  
gall arguments, of I hope  
of rewards and speedings  
well

well, if we doe them; and with fear of punishments and speeding ill, if we have them not : which how much the more they are thus preposterously exacted and legally extorted, so much the more under termes and titles of the Gospell, such Preachers teach but the light of nature, the pride of workes, and the vaine-glory of man ; and so doe withdraw people from Christ to hang upon their own works and doings, by resting upon the popish rotten pillar that God accepts the  
will

will for the deed, and so  
do drowne Christs glo-  
ry, free Justification, do  
destroy faith, waste and  
consume the Church  
of Christ, teach a false  
bastard sanctification,  
and are those dangerous  
seducers of souls, that the  
faithfull are commanded  
(as they will continue  
chast virgins to Christ,  
and not be beguiled  
with *Eve* by the subtlety  
of the serpent, and sedu-  
ced from the simplicity  
of their faith that is in  
Christ) to discern and  
take notice of as they  
are described, 2. Cor. II.

13.14.15. where the Apostle forewarneth, and thereby sufficiently forewarneth all the children of wisdom by thus plainly describing them. They profess themselves Apostles. *i.* sent forth of God: But they are (saith Paul) false Apostles, and they are great workers, but (saith he) deceitfull workers. How deceitfull? transforming themselves (saith he) into the Apostles of Christ. *i.* as if they were the true ministers of Christ, and taught the true Gospel of Christ: and



and no marvell ; for Satan himselfe is transformed into an Angell of light , and therefore it is no great thing if his ministers transforme themselves as though they were the ministers of righteousness. *i.* calling earnestly for al works of righteousness. But their end shall be according to their workes and righteousness. *i.* though they seeme to be the principal men that shall be saved , yet the same Apostle threatens to them certaine destruction. Which he warneth  
of

of purpose that we may not beleeeve every spirit, but rather *trie the spirits* (by this description) *whether they bee of God,* 1. *Iohn* 4. 1. Seing these are the wolves whereof *S. Paul* gave warning, *Acts* 20. 29. 30. that should arise up out of the allowed ministry, and should teach not seeming false things, but only *despauvére* proposterous things, or true things out of order, setting the cart before the horse .i. caring more to call for workes and a good life, than they care whether the

the people have assurance of the sound faith of their free and perfect Justification, whereby although the people bear them record, and applaud them, that *they have the zeal of God: yet it is not according to the knowledge of free Justification; Because* (by a carnall understanding of free Justification) *they being ignorant of the righteousness of God, must needs goe about to stablish and set up the golden calfe of their owne and the peoples owne righteousness, of their supposed sanctification,*

cation, workes, and well doings: and by thinking secret y in their heart with the Papist that free Justification is easily learned, and is ready to open the gate to the people to live wickedly and loosely, they seldom and straightly preach free Justification, and thereby shew that *they have not submitted themselves to the righteousness of God*, Rom. 10. 2, 3. And so are the Ministers of Satan (as the true Protestants say) and are white devils that preach a secret Idolatry under

under the likenesse of the true Ministers of the Gospel, and for darkening & giving a *Judas kiss* to free justification (which only makes the true Church of Christ, and by which only Christ reigns in his Church as a free & glorious Redeemer and Saviour) doe stand *ipso facto* accursed of God, & excommunicated by S. Paul, though in all other gifts (and as they say graces) they be like *Angels from heaven*, as Paul testifieth, *Gal. 1. 8, 9.* And because the greatest multitude of holy reli-  
D                      gious

gious ones ( in a cold love to Christ, and a hot love to themselves, in their owne doings and vaine glory ) care not to try the spirits whether they be of God, or no, 1 Iohn 4. 1. therefore God sends them ( these zealous and holy working preachers in the dead Faith as ) strong delusions, Ezek. 14. 9. that they should beleeve lies and be damned, because they receive not the love of the truth, of the wedding garment, being the only saving truth, Gal. 3. 1. to 8. that they might be saved, 2 Thes. 2.

10, 11, 12. and that on-  
ly makes us free, 1oh. 8.  
32. And being freed  
from the bondage and  
servile yolk of works,  
that the children of God  
in the old Testament  
were under, Gal. 2. 23.  
24. 25. and chapter 4. 1.  
7. doth make us stand  
fast in the liberty where-  
with Christ hath made us  
free, and not to be intan-  
gled in the said yolk of  
bondage againe, Gal 5. 1.  
whereas contrariwise,  
such zealous legall pro-  
fessours, are either seem-  
ing humble, proud Pra-  
risees, confident in their

owne wel-doings, *Luke*  
18. 11, 12. or else ever  
wounded in their soules,  
distracted into sects, and  
troubled in their con-  
sciences about their life  
and doings. And God  
in just judgement for  
the ingratitude of such,  
doth suffer blinde zea-  
lous leaders of the blind  
zealous multitude often-  
times everywhere to  
swarme and abound,  
whereby both preachers  
and innumerable people  
fall into the pit of de-  
struction, as Christ the  
truth it selfe testifieth  
and denounceth, *Math.*



15. 14. *Let them alone,*  
*they bee blinde leaders of*  
*the blinde : And if the*  
*blinde lead the blinde, both*  
*shall fall into the ditch,*  
*to wit, of destruction.*  
And these are the tray-  
tors that under colour  
of greatest friendship  
with God, and of lying  
in his very lap by work-  
ing out their salvation,  
in distrust in free grace;  
and in-trust in their  
works and wel-doings,  
doe break our peace  
with God in this land,  
doe betray whole King-  
domes and countreys in-  
to their enemies hand.

D 3 Because

Because they truly know not free justification, that only makes our peace with God, as these and such like Scriptures teach, *Rom. 5. 1. Therefore being justified by faith, we have peace with God. &c.* this place being an exposition, as it were, of that saying, *Numb. 23. 21. spoken then but prophetically, inchoatively, and typically at the lifting up of the brasen serpent, saying, God seeth no iniquity in Jacob, and he seeth no transgression in Israel. This is to be justified by faith.*

faith. Then follows the peace and reconciliation that we have therefrom. Therefore the Lord his God is with him, and the joyfull shout of a King is among them; that comes only by free justification, which prophesie is now by Christ the substance (signified by that brasen serpent) fully wrought and compleatly exhibited and brought upon us in the new Testament, saying, *And jee which were in times past strangers and enemies in your minde by evill works, hath*

*be now reconciled: How?  
 or by what meanes? In  
 the body of his flesh  
 through death, by making  
 you so holy, that you  
 are ἀμωμοι καὶ ἀνίγκλητοι  
 without all blame, and  
 without all fault in Gods  
 sight: if you continue  
 rooted and grounded in  
 this faith of free justifi-  
 cation by Christs blood  
 and death, and be not mo-  
 ved away from this hope  
 of the Gospel, Col. I. 21, 22,  
 23. But contrariwise,  
 Christ weeping over Je-  
 rusalem, denounced, that  
 their enemies should lay  
 their city and them even  
 with*

with the ground, and  
*not leave a stone upon an-  
other* that should not be  
cast downe ; why ? be-  
cause they *knew not the  
things that did belong to  
their peace, i. they knew  
not their reconciliation  
by Christ, they knew  
not his righteousness  
to justifie them, which  
only makes peace with  
God : but these things  
were hid from their eyes,  
Luke 19. 41, 42, 44.*  
Therefore did the Pro-  
phet say, For *Zions* sake  
I will not hold my  
tongue, and for *Ierusa-  
lems* sake I will not rest  
D 5. untill

untill the righteousness  
thereof break forth as  
the light : for then the  
safely and salvation  
thereof will be as a bur-  
ning lamp. And when  
the Gentiles or people  
see thy righteousness,  
and the Kings thy glory,  
thou shalt be a crowne  
of glory in the hand of  
the Lord , and a royall  
diadem in the hand of  
thy God : It shall no  
more be said unto thee,  
*forsaken* : neither shall it  
any more bee said unto  
thy lands, *desolate*. But  
thou shalt bee called,  
*Hephziah*, *i. my delight*  
is

is in her, for the Lord will delight in thee, *Esay 62.* for thy people shall be all righteous, they shall possesse the land for ever, the graft of my planting shall be the work of my hands, that I may bee glorified, *Esay 60. 21.* Because as by one mans disobedience many were made sinners, so by the obedience of one shall many (to the end of the world) be made righteous, *Rom. 5. 19.* whereby, if by one mans offence, the displeasure, anger of God, and death reigned by one: much more they which receive.

receive that abundance of grace, and that abundance of the gift of that righteousness, shall reigne in reconciliation, wel-pleasing of God, peace and life through one, that is, Jesus Christ. That as sinne had reigned unto displeasure, wrath, and death : even so might grace reigne by righteousness unto reconciliation, peace, and eternall life by Iesus Christ our Lord, Rom. 5. 17. 21. But contrariwise, they that are not justified by faith, have no peace with God: but by their dead



dead faith are fourefold  
traytors, namely, tray-  
tors to Christ and his  
Gospel, traytors to his  
Church and Children,  
traytors to their King,  
and whole countrey, and  
traytors to their owne  
bodies and soules, seem-  
ing great friends to all  
these, but betraying eve-  
ry one of these with a  
*Iudasess kisse*. Because al-  
though they seeme in  
this dead Faith, and  
blinde zeale of the Law,  
and works, to be lifted  
up in as high a faith and  
happineffe as any can be;  
yet if they doe not come  
out

out of this dead Faith when they dye, bee it sooner or later, they cast downe themselves into greater damnation, than if they had never professed Gods word and the Gospel of Christ at all, as Christ testifieth *Mat. 11. 23, 24.* saying, *and thou Capernaum that art exalted into heaven (namely in professing Gods word) shalt bee throwne downe to hell: for if the mighty works which have beene done in thee (much more being professed to be received and beleaved of thee) had beene*

*beene done in Sodome, it would have remained untill this day: But I say unto you, it shall be more tolerable or easie for the land of Sodome in the day of judgement than for thee. And againe, woe be unto you Scribes and Pharisees Hypocrites, for ye compasse sea and land (that is, take exceeding great paines and labour) to make one Profelite (.i. one zealous professour, as you say, of the pure word of God, and holy worship of God) and when he is made, you make him twofold more the child of Hell than*

*than your selves, Mat. 23. 15.* And thus much of the dead Faith, gilt over with the legall zeale of works, and confidence of practising repentance, humiliation, and all holy duties, by a supposed universall obedience to all Gods Commandments: and yet all is but a false legall bastard sanctification.

3 But now thirdly, which most of all discovereth this dead Faith, and blinde zeale of the good works of the Law to be meere superstitious hypocrisie, whereof

whereof Christ giveth warning to his Disciples saying, First of all *beware of the leaven of the Pharisees which is hypocrisie,* Luke 12. 1. If the old matter of the pure Gospel be uttered but after a new manner, otherwise than these like blinde mil-horses are accustomed to run round in: or if their litterall knowledge, dead Faith, and blinde legall zeale be any way a little crossed or but touched (although a faithfull Minister must needs teach *novè*, but not *nova*, .i. after a new manner,

manner, but not any new matter) yet these humble ones just like *Nicodemus*, *Ioh. 3.* in that new manner of speaking doe rise up against Christ, and count the old mysteries of Christ and of his Gospell to be *nova*, novelties, new doctrines, as these said when Christ himselfe began first to preach the old revealed will of his father, *what thing is this? what new doctrine is this? Mark 1. 27.* Yea they count the same stark nought, and meere foolishnesse, as *S. Paul* saith *λογος ἀνθρώπων*

er, the naturall man, or the man of a meere humane soule perceiveth not the things of the spirit of God, but they are foolishnesse unto him, neither can he perceive them, *1 Cor. 2. 14.* And because they are not truly humbled to tremble at every word of God, to beleieve the same according as it is spoken, agreeable to the greatnesse and majesty of God the speaker, *Rom. 4. 18.* And because their foresaid legall zeal of their holy working is voyd of Christian love

love and charity; therefore their feet are swift to pick quarrels, to *make a man an offender for a word, and to turne aside the just for a thing of naught, Esay 29. 21.* And feeling their dead faith, and corrupt worship of God to be, as I said, but touched; then their blinde zeale calumniating (as I said before) the faith, words, and works of true beleevers, boyleth forth into outcries of errors, and heresies and blasphemies: And most innocent Christ himselfe shall among



mong these not escape  
the black censure of be-  
ing counted a seducer  
of the people, and a  
blasphemer and troubler  
of the Church : thus  
vilely speaking evill, and  
blaspheming the things  
they know not, as *Iude*  
saith verse 10. And be-  
ing by their corrupt  
light of nature, natural-  
ly borne subtle sophi-  
sters against the light of  
grace and faith : hereby  
out of the sweet flowers  
where the Bee sucketh  
honey, they by the cun-  
ning art of malice doe  
suck poyson : And then  
cast

cast the imputation thereof upon the truth with out-cries of errors, heresies, and blasphemies; when all the heresie, and blasphemy is the unbeleife in their owne hearts. And thus being those *truth-biting dogs* (mentioned in the Scripture, *Phil. 3. 2.*) that bark in the day-time at true men, they stick not to charge the truth, that it breaketh the peace of the Church, and troubleth all *Israel*: when it is not he (as Gods word and the established doctrine  
of

of our Church largely  
teach ) that maintain-  
eth the truth, and *boldeth*  
*fast the faithfull word, Tit.*

1. 9. But the unbelee-  
vers in the dead faith,  
that cavill, and sophi-  
sticate, and resist the  
truth. These are they  
that trouble the Church  
i. and make tumults; be-  
cause they can never  
with *Nicodemus* leave  
wrangling, tumultuating,  
deriding, and scoffing at  
the truth of Christs my-  
steries, as seeming error,  
and foolishnesse unto  
them, untill their false  
bloody, holy zeale of  
Gods

Gods glory proceed to the last mark of hypocrites, even to smite *Micaiah on the cheek*, saying, *when went the spirit of the Lord from me to speak unto thee*, 1 Kings 22. 24.

And so they runne with speed to bitter accusations, and bloody persecutions, except they be either with *Nicodemus* and *Paul* truly enlightened and converted to the true faith, or this seed of the serpent be for nibbling at the heeles of Gods faithfull children, of God crushed in the head by the wise and godly

ly Magistrate, or (as *Cains* brood) be cast out of the house and Church of God as *Ismaelites*, and so cut off by God himselfe, as he saith *Gal. 4. 30. Cast out the bond-woman and her sonne, for the sonne of the bond-woman shall not be heire with the sonne of the free woman.*

And then and not till then they cease to trouble the Church; God at the last thus plainly manifesting to the world, that although their foresaid holy, and bloody blinde zeal of Gods glory seeme very

E beauti-

beautifull and be highly esteemed before men, and in their owne account, yet that it is most vile, and horrible abomination in the sight of God, as Christ himselfe testifieth of such, saying, *ye are they that justifie your selves before men; but God knoweth your hearts: For that which is highly esteemed among men, is abomination in the sight of God, Luke 16.15.*

All this discription and discovery of this dead faith, gilt over with the blind zeale, and confidence of an universal

fall obedience to all Gods commandements, is as pithily as briefly expressed by the established doctrine of our Church, saying thus ; That such men as make a goodly shew of all good workes, and many holy and godly ordinances, whereby they appeare to the world the most religious and holy of all men : yet being blind and void of true justifying faith, that onely makes the inside of the vessell cleane and pure, *Acts 15.9.* Christ that saw their hearts

knew that they were inwardly in the sight of God most unholy, most abominable, and farthest from God of all men. Against which Sects and their pretended holynesse, Christ cryeth out more vehemently than he did against any other persons. But why are such holy and godly men so abominable before God? *Because* (saith the established doctrine of our Church) although they seeme to the world most perfect men (marke I pray) *both* in life and doctrine



doctrine ( why ? what  
can be wished more )  
yet is their judgement  
preposterous, their do-  
ctrine sowre leaven, and  
their life hypocrisie.  
Serm. of mans mise-  
rie. Sermon of free Ju-  
stification: and Sermon  
of good works.

And thus much of the  
markes to discerne who  
be in this dead faith ;  
which as none can dis-  
cerne, and discover, but  
he that is in the true  
faith : Because such an  
one only hath the *mind*  
*of Christ, by which he di-*  
*scerneth all things : but is*

*judged of no man, 1. Cor. 2.15, 16. So is the matter, so weighty, and worthy to be discovered, that I heartily wish that some man of a far greater measure and gift of faith than my selfe, would so point out and plainly lay forth the vilenesse of the same, as that the uglinessse of it might appeare unto all men, as it is in it selfe; yea I wish that every Christian were a preacher and writer against this most dangerous dead faith.*

3. Now thirdly, *on the*

*the contrary side, Because contraria inter se opposita, magis elucet. i. Contraries set one against another, doe shine forth the brighter. Let us therefore consider the parts likewise, of the true, lively, and saving faith; which are these three,*

First, The true humble spirituall knowledge, for the true knowledge is an humble knowledge, feeling (through a true sight, yet but a weake sight, the things of the kingdome of heaven, being ever ready and willing to learn further and

more, even of our inferiours that bring the true word of God and pure Gospell of Christ to the further edifying of us in our most holy faith, *Iude 20. As learned Apollos that was mighty in the Scriptures*, being a zealous preacher, yet was willing to admit conference with *Aquila, and Prescilla* a woman, and being instructed by them in the way of the Lord more perfectly, he preached Christ with great efficacy, *Acts 18. 24. to 28.* Yea this true humble knowledge is ever

ver crying out with *David*; *O open mine eyes, that I may see the wonders of thy Law. Psal. 119. 18.* For which cause *Paul* prayed fervently for the *Ephesians*, and all other *Christians* whom he had converted: *That God the father of glory, would give unto them the spirit of wisdom and revelation in the knowledge of them, that the eye of their understanding might be more enlightened, that they might know what the hope is of their calling, and what the riches of his glorious inheritance is*

E 5 in

*in his Saints, Eph. 17. 18.*

Againe, as the former blind and proud knowledge is but litterall, so this true knowledge is spirituall, which by the spirit discerneth and seeth the spirituall things of God, both of the Law and of the Gospel, especially discerning and seeing the invisible benefits and unsearchable riches of the Gospel wrought upon us by the blood, death, and resurrection of Christ, according as they are spoken, *Rom. 4. 18.* being impossible to humane

mane reason, bodily  
light, sense, and feeling,  
as these and such like  
Scriptures teach. The  
eye hath not seene, nor the  
ears heard, nor hath en-  
tered into the heart of  
man, i. the naturall man,  
the things that God hath  
prepared for them that love  
him. But God hath revea-  
led them unto us by his spi-  
rit. For the spirit search-  
eth all things, yea the deep  
things of God. For what  
man knoweth the things of  
a man save the spirit of a  
man that is in him. Even  
sa the things of God know-  
eth no man save the spirit  
of

*of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know, or as the originall word is <sup>ἵνα ἴδωμεν</sup> that wee might see the things that are freely given to us of God, 1 Cor. 2. 9. to 13. But contrariwise, the naturall or the man of the meere humane soule, receiveth not, or perceiveth not, or approveth not the things of the spirit of God, as they are spoken by the spirit, For they are foolishnesse unto him, neither can he know them,*



them, because they are spiritually discerned; but he that is spirituall, discerneth all things, verse 14. 15.

Againe, hereupon did Paul say, Yea, doubtlesse I count all things but losse, for the excellency of the knowledge of Christ Iesus my Lord, for whom I have suffered the losse of all things, and doe count them but dung: that I may gain Christ, that I may be found in him not having mine owne righteousnesse which is of the Law, but that which is by the faith of Christ, even that which is of God through faith, Phil.

3. 8, 9. Thus the spirituall man discerneth, seeth, and only esteemeth and highly prizeth only spirituall things, and invisible to the bodily eyes: and so hath an eare to heare what the spirit saith, whereof the Lord Christ so often speaketh, saying, *He that hath eares to heare let him heare, Mat. 13. 9.* and which is often repeated, *Rev. 2. and 3. chapters, saying, He that hath an eare let him heare what the spirit saith unto the Churches.* And these and only these doe com-  
pare

*pare spirituall things with  
spirituall, 1 Cor. 2. 13.*

And thus much of the  
true spirituall know-  
ledge.

Secondly, hereof a-  
riseth the true lively and  
justifying faith, which  
truely saveth us, consist-  
ing in having on the  
wedding garment of  
Christs perfect holi-  
nesse and righteousness,  
making us so perfectly  
holy and righteous from  
all spot of sinne in the  
sight of God freely by  
faith only, without  
works, that wee feelee  
true comfort, peace with  
God

God in our hearts, and joy in the Holy Ghost, as these and such like Scriptures teach : *Esay 61. 10. I will greatly rejoyce in the Lord, and my soule shall be joyfull in my God: why? what is the matter? what is the cause of such joy and great rejoycing? why, He hath cloathed me with the garments of salvation: That is just matter indeed of great joy : A man can wish no greater matter of joy than to be cloathed with the garment of salvation: what is that garment of salvation? why, be*

he hath covered me with the robes of righteousness, as a Bridegroom decketh himself with his ornaments, and as a Bride adorneth her self with her jewells. But the feast of the Gospel being furnished with guests both good and bad, the King came in to see the guests; and saw there a man that had not on this wedding garment: And he said unto him, friend, how camest thou hither, and hast not on the wedding garment? and hee was speechlesse: Then said the King to the servants, Binde him hand and foot, take him away, and

and cast him into utter darknesse, there shall bee weeping and gnashing of teeth, Mat. 22. 10. to 14.

Therefore get on the white robe that thou maist be cloathed, and thy filthy nakednesse do not appeare:

Anoint thine eyes with eye-salve, that thou maist see, Rev. 3. 18. For all have sinned, and are deprived of the glory of God: but are justified (i. made righteous againe) freely by his grace through the redemption that is in Christ Iesus, Rom. 3. 23, 24. For as by one mans disobedience many were made

*made sinners : so by the  
obedience of one shall many  
( to the end of the  
world) be made righteous,  
Rom. 5. 19. That as sin  
hath reigned unto death,  
even so might grace reigne  
by righteousnesse unto  
eternall life by Iesus Christ  
our Lord, verse 21. There-  
fore being justified by  
faith, we have peace with  
God, Rom. 5. 1. And  
thus we are regenerated  
and freely made new  
creatures to Godward,  
whereby wee are made  
all new, even the right-  
eousnesse of God in  
this faith of Christ: as  
Paul*

Paul in spirit testified, saying, *If any man bee in Christ, hee is a new creature, old things are passed away : Behold all things are become new : and all things are of God who hath reconciled us unto himselfe by Jesus Christ. But how are all things become new ? why, God hath made him to bee sinne for us, who knew no sinne : to what end ? that we might bee made the righteousnesse of God in him, .i. by this faith in him.*

Thus are we become all new, and so by relying  
ing



ing and resting wholly  
and only in these invisi-  
ble riches wrought upon  
us by the blood of  
Christ, impossible to  
our reason, and contra-  
ry to our bodily sight,  
sense and feeling, wee  
doe so walk in the steps  
of the faith of our fa-  
ther *Abraham*, -as they  
are (that wee may not  
erre, wander, and goe  
astray from them) plain-  
ly described by *Paul*,  
*Rom. 4. 19. to 25.* say-  
ing, *And he not weak in  
faith, considered not his  
owne body now dead, being  
almost an hundred yeares  
old:*

old: nor yet the deadnesse of Sarahs wombe, neither did he doubt of the promise of God ( concerning the justifying seed ) through unbeliefe: But was strengthened in faith, and gave glory to God, being fully assured, that he which had promised ( would bee as good as his word, though it seemed never so impossible to his present sense and feeling ) and was able to doe it. And therefore it was imputed to him for righteousness. Now it was not written for Abrahams sake only, that it was imputed

puted to him for righteousness: but also for us to whom it shall bee imputed for righteousness, which beleve in him that raised up Iesus our Lord from the dead, who was delivered to death for our sinnes, to no other end than to abolish them from before his father, Heb. 9. 26. whereby the blood of Iesus Christ the sonne of God doth make us cleane from all sinne, 1 Ioh. 1. 7. And is risen againe for our full and perfect justification.

This is the true lively and justifying faith: This faith makes us not  
bastardly

bastardly children, but the true, kinde, proper, and naturall children, not of *Abram* but of *Abraham*. This is the faith by which wee are truly blessed, and as truly saved as *Abraham* himselfe: as *Paul* testifieth, *Gal.* 3. 8, 9. saying, *The Scriptures* ( .i. the spirit of God speaking in the *Scriptures* ) foreseeing that God would justifie the *Heathen* through faith, preached the joyfull newes unto *Abraham*, saying, In thee shall all the *Gentiles* be blessed: So that they which be of this faith, are  
blessed

*blessed with faithfull Abraham.* And what can we desire more than to be blessed? Now beause this free justification, or the having on this wedding garment, cannot be beleaved and enjoyed by this justifying faith, but by looking into the gapeing wounds of Christ, bleeding out his blood and life to effect this free justification upon the beleever. Therefore only this justifying faith smites the heart of the beleever with the true love of Christ, and of God in  
F Christ,

Christ, which reflecteth back from God generally upon all men, as they beare the image of God, yet resteth principally upon the Church and household of faith, and maketh the true believers to abound in every good work, *doing good unto all men, but especially unto the household of faith, Gal. 6. 10.* and that not of constraint, corruptly, and hypocritically; but chearfully, sincerely, and joyfully: because both Christ and *the Kingdome of God,* and the Kingdom of heaven  
by

by this true, lively, justifying faith *is within us*, Luke 17. 21. Into which Kingdome of heaven no unclean thing can enter, Rev. 21. 27. Because this Kingdome of heaven *is righteousness, and peace, and joy in the Holy Ghost*, Rom. 14. 17. And the more this faith of free Justification, and of having on this wedding garment, increaseth: the more this peace and joy in the Holy Ghost increaseth. For the which it is called *the garment of joy and gladnesse*, Esay 61. 3. And

the more this peace and joy increaseth, the more the foresaid love increaseth, and inflameth the heart to walk freely, cheerfully, and zealously in all Gods will and Commandements declaratively to manward, and to doe our vocations, and all good works freely of meere love without hope of reward or feare of punishment, which is true sanctification, which causeth us to live here among men, as Christ himselfe lived, *i.* not only doing all things, but also cheerfully



ly suffering all things to edifie one another in our most holy faith, that only saves us, *Iude 20.* And to the glory of God our reconciled and well pleased father in Christ, as *S. Iohn 1 Epistle, chapter 2, verse 6.* testifieth, saying, *He that saith he abideth in Christ, ought even so to walk as hee hath walked.* Thus much of the true saving faith.

Thirdly, of this justifying faith that worketh by love, there followes inseparably a true right Evangelicall zeale of

Gods glory, whereby we feeling how by our originall corruption, and by breaking the tenth Commandement, and thereby the first Commandement, and all the rest in our best good works, whereby that saying of S. James is true in our best good works: That *whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all*: we finde both our selves and all our works and best actions to be so shut up under sinne, Gal. 3. 22. that being truly humbled  
with

with a vile esteeme of  
our selves and all our  
best good works, we do  
grant not with lip and  
tongue only ( as many  
bastard Protestants do)  
but doe feele in our  
hearts in deed and truth,  
*that all our righteousness,*  
even of sanctification, *is*  
*as foule, stained, filthy*  
*rags, Esay 64.6.* Where-  
upon our hearts are so  
inflamed with such an  
high prizing, and only  
esteeming of the wed-  
ding garment of Christs  
obedience and righte-  
ousnesse perfectly justi-  
fying us, and all our  
F 4 works.

works. That not only every true Minister of the Gospell, but also every true Christian ceaseth all contention about works, and is carried with a zealous affection to *know nothing among Gods people save Iesus Christ and him crucified* to justifie them, 1 Cor. 2. 2. by which they are made such true burning coales of Gods Altar, so inflamed with this holy fire of Christs love from heaven, that they cannot chuse but inflame and kindle all others that come neare them,

them, careing for nothing but to bee found our selves, and to cause others to bee found in Christ, .i. not having our owne righteousness in esteeme, which at the best is but mans glory before men only, *Rom.* 4. 2. but in the most precious robes of Christs righteousness, making both us, and all our works perfectly holy and righteous, from all spot of sin in Gods sight, freely by faith only without works, and so do truly know Christ, and grace, and faith, and  
F 5 works.

works rightly, as these  
and such like Scriptures  
teach: Yea doubtlesse, I  
count all things but losse  
for the excellent know-  
ledge sake of Christ Iesus my  
Lord, for whom I have suf-  
fered the losse of all things,  
and doe count them but  
dung, that I may winne or  
gaine Christ, and be found  
in him, not having mine  
owne righteousness which  
is of the Law, but that  
which is through the faith  
of Christ even the righ-  
teousnesse which is of God  
through faith, Phil. 3. 8.  
9. neither doe I passe off  
crosses and afflictions at  
all,

*all, nor doe I count my life  
deare unto my selfe, so that  
I may fulfill my course with  
joy, and the ministry which  
I have received of the  
Lord Iesus to testifie the  
Gospell (.i. the joyfull  
newes) of the grace of  
God, Acts 20. 24. That  
I might be the Minister  
of Iesus Christ toward the  
Gentiles, ministring ( as  
the worship of God) the  
Gospell (.i. the joyfull  
newes ) of God: That  
the offering-up of the Gen-  
tiles might be acceptable  
being sanctified by the Ho-  
ly Ghost. So that from  
Ierusalem, and round about  
unto*

*unto Illyricum I have (by Christ working in me) caused to abound the Gospel (that is, the joyfull newes) of Christ, Rom. 15. 16. 19. Yea so I forced my selfe to preach this joyfull newes, not where Christ was named, lest I should build upon another mans foundation: But as it is written, to whom he was not spoken of, they shall see, and they that have not heard, they shall understand, verse 20. 21.*

*All which again is as briefly as notably expressed by the established Doctrine of our Church*

*out*



out of Saint Basil, saying thus, *This is a perfect and whole rejoyceing in God, when a man advanceth not himselfe for his owne righteousnessse : but acknowledgeth himselfe to lack true justice and righteousnessse ; and to be justified by onely faith in Christ.* And Paul saith, he doth glory; in what? In the contempt of his owne righteousnessse ; and that he looketh for the righteousnessse of God by faith, Sermon of salvation second part, Which establisbed doctrine of our Church is la-  
men-

mentablely lost of too many professors among us nowadayes. In stead whereof must needs come in the contrary doctrine, and religion of rejoycing in and greatly esteeming our owne righteousness : but of small joy and little regarding of Christs righteousness perfectly justifying us. Thus much of the right zeale of God.

4. The fourth and last point, and maine thing to be considered concerning this dead faith, is, What is the speediest

speediest course and most effectuall meanes by which we may come out of this dead faith into the true lively and justifying faith, and by which we may call others out of the same; which speediest course or most effectuall meanes, consisteth but in two maine things throughly marked and deeply considered.

I. The first is to looke so truely into the pure and infinite righteous nature of God, that we clearely see in the two looking-glasses, both

both of the Law and of the Gospell, the horrible filthynesse of sinne to be such, that God cannot but curse and throw out of his favour and likeing the creature that hath any sinne in his sight, as these and such like Scriptures teach, *Deut. 27. 26. Cursed is every man that continueth not in all things that are written in the booke of the Law, to doe them; Mark, Cursed. i. cast out of my love and favour for ever. (Go ye cursed into everlasting fire, Matth. 25. 41.) Is every*

ry

ry one that continueth not  
in all things. i. that hath  
the least sinne in my  
sight. For if we have the  
least sin in Gods sight,  
we doe not continue in  
all things, and so must  
needs be accursed of  
God; or elce his righte-  
ous nature must needs be  
changeable in this his de-  
finitive sentence against  
sinne, which cannot be.  
Fearfull examples here-  
of are, First the Angels  
who although they were  
most glorious creatures  
for pure holynesse and  
righteousnes: yet as soon  
as they conceived but  
one

one sinne, but in thought onely, God spared them not (saith Peter) that sinned, but cast them downe into Hell, and delivered them into chaines of darknesse to be reserved unto condemnation, 2. Pet. 2. 4.

Another fearfull example is that of Adam, who by one sin only brought upon him by subtilty, did cast himselfe into death, and destruction, and all his posterity, even infinite millions of men and women into infinite millions of finnes and miseries, as Paul expresseth, Rom. 5. 12. saying,

ing, *As by one man sinne entred into the world, and by sinne death : so death goeth over all men, in that all have sinned, whereby through the offence of one many be dead,* verse 15. *Because the judgement came by that one offence upon all men to condemnation,* verse 16. Now the reason why God cannot but curse and cast away out of his love and favour, the creature that hath any sinne in Gods sight, is because the horrible filthynesse of sinne is such to Gods infinite pure  
and

and righteous nature, that God cannot but detest, hate, abhorre, and count abominable the creature in whom he seeth any sinne, or that hath the least sin in his sight, as these and such like Scriptures teach. *Behold the heavens are uncleane in Gods sight, how much more is man filthy and abominable, who drinkeb iniquity like water, Iob 15.15,16.* Thus we see that sinne doth make the creature spiritually foule, filthy, loathsome, and abominable in Gods sight, though no  
curse



curse or punishment should follow upon the same: as Christ himself also testifieth, *Marke 7. 20. to 23.* saying, *That which cometh out of the man, that defileth the man. For out of the heart of man come evill thoughts, adulteries, fornications, murders, thefts, covetousnesse, wickednesse, deceit, lasciviousnesse, an evill eye, blasphemies, pride, foolishnesse. All these evill things come from within, and these defile a man. Therefore did the prophet Habakkuk say, God is of pure eyes and cannot see*

*see sinne and cannot behold iniquity : but he must needs destroy either the sinne or the sinner from before him. But for this purpose was the sonne of God made manifest that ( in the faithfull) he might destroy sinne the worke of the Devill, 1. Iohn 3.6. Because he was made manifest to take away our sinnes. For in him is no sinne verse 5. But unto the unbeleeving Jewes, the prophet saith, Behold the Lords hand is not shortened that it cannot save, neither is his eare heavy that*

*that it cannot heare : but  
your iniquities have sepa-  
rated betweene you and  
your God, and your sinnes  
have hindred good things  
from you, Esay 29. 1.  
Ier. 5. 25.*

And for the deeper  
sight of this evill of sin,  
here three things which  
the Law teacheth con-  
cerning sin, are deeply to  
be considered, and daily,  
and diligently to be  
pressed upon secure con-  
sciences.

As first, The horrible  
increase of the evill of  
sinne, because the least  
sinne by the Law forbid-  
ding

ding it, *Exod.* 19. and 20. chapters, in fearfull thundering, and lightening, and terrible earthquake, and flaming fire reaching up to the midst of heaven. Hereby the least sinne ( I say ) is made out of measure sinfull: Because the least sinne is increased to disobedience, and disobedience is rebellion. *i.* spirituall high treason against the highest Majestie; as *Samuel* testifieth of the disobedience of King *Saul*, *1. Sam.* 15. 23. And as the prophet *Daniel* confesseth of his finnes,

finnes, and the finnes of his people, saying, *we have sinned, and done wickedly, yea, we have rebelled even by departing from thy precepts, and thus* (saith he againe) *have we rebelled against God, Dan. 9. 5. 9. But rebellion* (saith Samuel) *is as the sinne of witchcraft, and transgression is stubbornnesse, and stubbornnesse is wickednesse, and idolatry. Thus did the Law enter upon sinne, making the offence thereof to abound, Rom. 5. 20. And thus the least sinne by the Commandement for-*  
*G bidding*

bidding it in such terrible thundering and lightening, becomes out of measure, or exceeding sinfull, *Rom. 7.*

13. And this is the first thing that the Law teacheth concerning sin.

2 The second thing which the Law teacheth is the multitude of our sinnes, that the most honest and most religious among us are guilty of against every one of the ten Commandements: especially by the spiritual breach of the Law, as Christ expoundeth the same in the fifth, sixth,

sixth, and seventh chapters of *Matthew*, which made *Paul* to see, that his whole nature was nothing else but a meere contrariety to the spirituall meaning of the Law, saying, *The Law is spirituall, but I am carnall, sold under sinne, Rom. 7.14.* And which made *David* to cry out, saying, *My sinnes have taken such hold upon me, that I am not able to look up: yea, they are more in numbers than the haire of my head, Therefore my heart hath failed me, Psal. 40. 12.*

3 The third thing that the Law teacheth concerning sinne, is the fivefold punishment belonging to the least sin: which God executeth daily and hourelly upon one or other, being Gods whip of five strings, with which hee lasheth the children of men in one place or other daily and continually, which are these five.

1 First, the curse of God, *Deut. 28. 15. to 20. If thou wilt not hearken to the voyce of the Lord thy God* (namely which



which he spake in thundering, and lightening, and flaming fire) but dost break his Commandments ( .i. dost doe the least sinne ) then all these curses shall come upon thee, and overtake thee : cursed shalt thou be in the towne, and cursed in the field : cursed shall be thy basket and thy store ( .i. thy abundance that seemes to thee a blessing shall be to thee accursed : ) cursed shall be the fruit of thy body, and the fruit of thy land, and the increase of thy kyne , and the flocks of thy sheepe : cursed shalt

thou be when thou comest in, and cursed also when thou goest out. The Lord shall send upon thee cursing, vexation, and trouble in all that thou settest thy hand to doe, &c.

2 The second punishment is hardnesse of heart, .i. no spirituall sense or feeling, but little caring for this curse of God upon us for sin, and a sleight regarding of free justification, which is the only remedy and meanes that should heale us of this sinne and curse, *Mat. 13. 15.* For this peoples heart is

*is waxed grosse, and their eares are dull of hearing, and with their eyes they have winked, lest they should see with their eyes, and heare with their eares, and should understand with their hearts, and should bee converted, and I should heale them: But my people would not heare my voyce, nor Israel would none of me: So I gave them up to the hardnesse of their hearts, and they have walked in their own counsell, Psal. 81. 11, 12. whereby thou after thy hardnesse and impenitent heart heapest up like a*

*treasure to thy selfe wrath  
against the day of wrath,  
and of the declaration of  
the just judgement of  
God, Rom. 2.5.*

3 The third sort of  
punishment for sinne,  
is all manner of miseries,  
crosses, and afflictions  
to body, goods, and  
name, which are ready  
every moment to strike  
us, but to what end? to  
knock for us, and give  
us warning to bee sure  
that we bee freely justi-  
fied, and have on the  
wedding garment of  
Christs perfect righte-  
ousnesse, as it is ex-  
pressed

pressed, *Iob 33. 19. to verse 26. A man is chastened with paine upon his bed, and the multitude of his bones with strong paine, for that his life abhorreth bread, and his soule dainty meates : His flesh is consumed away, and his bones that were not seene stick out : his life draweth neare to the grave, &c. But if there be a messenger with him, an interpreter one of a thousand, to shew unto man his righteousness, .i. his justifying righteousness by Christ, then God is gracious unto him, and saith,*  
*G 5 deliver*

*deliver him from going  
downe into the pit, I have  
found a ransome.*

4 The fourth punish-  
ment of sinne is, that  
uncertaine death is rea-  
dy every moment to  
strike us, wee knowing  
neither the time when,  
nor the place where, nor  
the manner how death  
will strike us : as God  
himselſe ſaith, *Deut. 28.*

*66. If thou breakeſt my  
Commandements, and ſo  
doſt ſinne, thy life ſhall  
hang in doubt before thee,  
&c. Thou ſhalt have juſt  
cauſe to feare both night  
and day : for thou ſhalt  
have*

*have no assurance of thy life : For God said to the rich man, Luke 12. 20. Thou foole, this night will they (i. the devils) fetch away thy soule from thee, and then whose shall these things be which thou hast provided. So is every man that is not rich in God, .i. which hath not on the wedding garment of Christs perfect righteousness, which only maketh us rich in God, Prov. 8. 18.*

5 The fifth and last punishment for sinne is, when death, which is so uncertaine, is come;  
then

then followes the full execution of Gods justice in hell fire, there to endure caslesse and endlesse torments for ever and ever. Therefore saith Christ the Teacher of true wisdom, *I say unto you my friends, be not afraid of them that kill the body, and after that are not able to doe any more : But I will forewarne you whom you shall feare : Feare him which after he hath killed hath power also to cast into hell; yea I say unto you, feare him, Luke 12. 4. 5. for then he shall say,*



say, Depart yee cursed  
(which all are that are  
not justified) into ever-  
lasting fire prepared for  
the devill and his angels:  
and these shall goe away  
into everlasting paine:  
but the righteous only, .i.  
only they that are made  
perfectly holy and righ-  
teous in the sight of  
God freely with Christs  
righteousnesse, shall goe  
into life everlasting, Mat.  
25. 41. 46.

Thus ought these three  
maine things that the  
Law teacheth concer-  
ning sin to be dayly and  
diligently pressed upon  
sleeping

sleeping consciences, secure in the least sinne; untill the most upright, honest, yea, and most sanctified man in works may feelee himsefe slaine by the *Law*, especially by the tenth commandment, as *Paul* was *Rom.* 7.9. saying, *for I once was alive without the Law; but when the commandment, thou shalt not lust, or covet. i. thou shalt not have the least motion to any sinne, came, that I understood it, sinne revived. i. I saw my best good works to be sinne which I tooke*  
ro

to be no sinne before, *but I died. i.* I saw my selfe lost and damned by that beautifull sinne, which I took to be a good work before God, and no sin. *And the same Commandement which was by obeying it ordained unto life, I found by breaking it in my best good workes to be unto death. For sinne that is, originall corruption dwelling in me, taking occasion or force by the commandement, deceived me. i.* made my best good workes (as I did them) sinne, when I took them to be no sinne  
*and*

*and by it. i. by the commandement disobeyed, and broken, slew me. i. made me to see, and feel my selfe to be in my best, and most sanctified good workes, a lost and damned creature ? Because sinne. i. originall corruption dwelling in me, that it might appeare sinne, did work death in me that which is good. i. by turning that into sinne by defect, which was done by the good and holy Law of God, that sinne by the commandment disobeyed might become out of measure or exceeding*

*ceeding sinfull. Hereupon and for this cause doth the most sanctified child of God truely enlightened, and flaine by the Law, by this right understanding of this tenth commandment, see and feele that which is spoken of by Paul. Rom. 3. 9. to 19. to be most true in himselfe, and in his best sanctified works, namely that, There is none righteous no not one, there is none that understandeth, there is none that seeketh God; they are all gone out of the way, they are altogether become abominable,*

minable, and unprofitable. There is none that doth good no nor one. Their throat is an open sepulchre, with their tongues they have used deceit, the poyson of Aspes is under their lips, whose mouth is full of cursing and bitternesse, their feete are swift, by anger and malice, to shed blood, Destruction and miserie are in their wayes, and the way of peace they have not known, there is no feare of God before their eyes. And whereas the naturall man in the dead faith, will by his civill, honest, and supposed

sed sanctified life, put all this away from himselfe to such as are profane and grossly wicked; saying, that this is spoken of them that are meerly and wholly in the estate of nature, and that so peradventure he might have beene such a one, but now (thanks be unto God) he is not such a one, yet the true sanctified children of God, that are truely inlightened to see the spirituall meaning of the Law, do grant and truely feele, that by their dayly and continuall spirituall breaches

breaches of the *Law*, they are truly such indeed as *Paul* here describeth, so shut up under sinne, both they and all their best sanctified good workes, *Gal. 3.22.* that *there is not one that doth good, no not one.* Whereby they feelee, that every mouth, even of the most sanctified, is stopped, and all the world is found subject to the judgement of God. A cleare example of the trueth hercof is *Paul* himselfe, who although he was one of the most sanctified amongst men; yet



yet he cried out, saying,  
*The Law is spirituall, but  
I am carnall, sold under  
sinne: for to will is pre-  
sent with me; but I finde  
no meanes how to performe  
that which is good, Rom.  
7. 18.* And thus feeling  
in himselfe with the  
Prophet *Esay*, that all  
his righteousnesse of  
sanctification was as  
foule, menstrous, filthy  
rags, *Esay 64. 6.* because  
in all his good works he  
brake the tenth Com-  
mandement, and so, as  
much as lay in him, did  
destroy himselfe in all  
his good works, *Hosea  
13. 9.*

---

13. 9. Even death it selfe being in the pot of his most sanctified good works and best actions; therefore he cried out, *O miserable man that I am who shall deliver me from the body of this death, Rom.*

7. 24. This is to bee flaine by the Law, this is to understand the Law rightly, especially the tenth Commandement. And this is the first meanes to come out of this dead faith, and to call others out of the same, being thoroughly marked, and deeply considered.

2 The second meanes  
to come out of this dead  
faith, and to call others  
out of the same is, truly  
to understand, and to  
open unto others the  
excellency of free justi-  
fication : That as the  
spirit hath convinced  
us, and all our best  
works of sin by the look-  
ing-glasse of the Law,  
so the spirit may also  
convince us of free gi-  
ven righteousness, *Ioh.*  
*16. 8, 9, 10.* namely, that  
we and all our works  
are of unjust made just,  
that is, perfectly holy,  
and righteous from all  
spot

spot of sinne in the sight of God freely by faith only without works. And mark how I say, not simply *free justification*; but the excellency of free justification must be diligently looked into, and deeply considered in foure principall respects.

I First, in the most excellent and glorious causes of it, being the glorious work of the whole God-head wherein God the father in giving his sonne, and God the sonne in pouring forth his blood and life, and

and God the holy Ghost  
in applying it to us, and  
in cloathing, though  
mystically, yet truly, our  
soules and bodies with  
this wedding garment,  
and in creating the new  
eyes of faith to see these  
spirituall riches, doe all  
work severally and won-  
derfully to effect the  
same upon us, and that  
also freely, only by free  
grace, that is, God re-  
specting no goodnesse  
or worthinesse in us to  
deserve the same, but ra-  
ther that wee feeble our  
wretched misery : nor  
respecting no evils or

H

unwor-

unworthinesse in us to hinder the free taking of his rich grace: *That it might bee to the praise of the glory of his free grace wherewith hee hath made us freely accepted in his beloved one, Eph. 1. 6.* And for this cause doth God bestow this benefit upon us, that is, upon the young children of Christian parents, usually and ordinarily in our baptisme, even when we were little Infants; God pittying our misery when we could not pittie our selves, and washed us from the spirituall

rituall blood of our originall sinne, Ezek. 16. 6. 9. with the washing of the new birth and renewing of the holy Ghost, that we being justified by his grace should be made heirs of eternall life, Tit. 3. 5, 6, 7. And ~~redemptious~~, having made us pure and cleane by the washing of water through the word. That hee might (even when we were little senselesse Infants, and thereby as good as double dead to all sense and feeling in trespasses and sinnes, and by nature the children of wrath) make us

*to himselfe a glorious Church, not having, now at this present time ( as the Greek and Latine participles signifie ) one spot or wrinkle of sinne or any such thing, but are holy and without blame, Eph. 5. 26, 27. Because wee are made thus perfectly pure and cleane before God, not only from that one offence of our originall sinne, but also from all the many actual sinnes of our whole life, even in our baptisme, even when we are Infants, that is, utterly helplesse in our selves, that*



that all this blessednesse  
may be brought the more  
freely upon us : And  
that (as S. Paul saith)  
*Although the judgement  
was by one offence to con-  
demnation, yet the gift  
is not so; but the free  
gift is of many offences to  
justification, Rom. 5. 16.*  
So that if by one mans of-  
fence death reigned by  
one, much more they that  
receive that abundance of  
grace, and of the gift of  
righteousnesse, shall reigne  
in life by one, that is, Je-  
sus Christ, verse 17. And  
thus we see, that as there  
is no difference of yong

or old, but all have sinned, and are deprived, and come short of the glory of God: so all that receive this free gift of righteousness, are justified freely by Gods grace through the redemption that is in Jesus Christ, *Rom. 3. 23, 24.* And thus much of the excellent causes of free justification briefly touched.

2 Secondly, we must consider deeply the excellent nature it selfe of free justification, in that it is the head and chiefest benefit of the Gospel

spot, whereby, by the power of Gods imputation, we are so cloathed with the wedding garment of Christs perfect righteousness, that of unjust we are made just before God, that is, so perfectly holy and righteous from all spot of sinne in the sight of God freely by faith only without works; that (as *S. Paul* speaketh) *we are made the righteousness of God in him*, that is, in this faith in him. The excellency of which benefit was so rightly marked, and so diligently

considered by Chrysostome, that he thereupon breaketh out into these words of joy and admiration of the same, saying, *Qualis sermo?* what a saying is this? what heart or understanding can sufficiently commend it, or set it forth? For (saith he) the righteous one he made a sinner, that he might make sinners righteous, nay he speaketh not so sleightly neither, but that which is farre more: For he said not, hee made him a sinner, but sinne; that wee might be made, he saith, not righteous, but righ-

*righteousnesse ; yea and the righteousnesse of God. For this is of God, because it is not of works : For the former righteousnesse of good esteeme in the Church was the righteousnesse of the Law and of works ; but this is the righteousnesse of God. Because it is necessary that no spot be found in it, and from hence all sinne vanisbeth away. Thus hee teacheth the magnificence both of the gift and giver.*

3. Thirdly, to look the better into the nature of this benefit, we must

H 5      consi-

consider deeply the excellent parts of this wonderful benefit, which are these two cheifly :

1. First, that this wedding garment of Christs perfect righteousness doth (though mystically, that is, above our reason, sight, sence, and feeling, that we may live by faith in the truth, and power of God speaking, and not by sight, sence, and feeling, *Rom. 4. 18, 19. to 25. verse*, yet freely) take away, and truly abolish, not out of our flesh, *1. Iohn 1. 8.* but utterly abolish, from before

fore God, and out of Gods sight, all our sins, as these and such like scriptures teach, *Iohn 1. 29. Behold the lambe of God that taketh away the sinnes of the world: For I, not you, but even I, being Sol justitie, the shining sunne of righteousness, Mal. 4. 2. will do away your iniquities like darknesse, and abolish your sinnes like a mist. Rejoyce ye heavens, for the Lord hath done it; Shout ye lower parts of the earth, breake forth into praises, O mountaines. For thus hath the Lord redeemed Jacob*

Jacob, and thus will he be glorified in Israel, Esay 43. 25. and 44. 22, 23. For, by himselfe haib Christ purified, and made us cleane from our sinnes, and is set at the right hand of the highest Majestie. Heb. 1. 3. Because If the blood of bulles and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternall spirit offered himselfe without spot to God, purge, purifie, or make cleane, our Consciences



ences from dead works to  
 serve the living God, Heb.  
 9. 13. 14. Therefore did  
 he now once in the end of  
 the world appear as ἀθίμων  
 ἀναγνίας . i. to abolish,  
 to doe away, or to put away  
 sinne, by the sacrifice of  
 himselfe, Heb. 9. 26. For  
 Iesus Christ is that faith-  
 full witnesse, and that first  
 begotten of the dead, and  
 that Prince of the Kings of  
 the earth, who hath loved  
 us, and hath washed us from  
 our finnes in his own  
 blood, Reve. 1. 5. whereby  
 the blood of Iesus Christ  
 the sonne of God doth  
 make us cleane from all  
 sinne,

sinne, 1. Iohn 1.7. Now the sonne having thus abolished our sins from before God, or out of Gods sight, Col. 1. 22. Hereupon doth the father pardon, remit, and forgive all the punishment and evill that is due to those sinnes, which his sonne hath freely done away and truely abolished out of his fathers sight, according to that testimony of David, *Blessed is the man whose iniquities are forgiven, and whose sinnes are covered, Psal. 32. 1.* Hereupon is all the anger of the

the father, and all his displeasure, discontentment, death, and all other evils ceased upon the justified person before God the father. And thus much briefly of the excellency of the first part of free-justification.

2. The excellency of the second part of free justification is, That this wedding garment of Christs perfect righteousness doth not onely make us and present us righteous in the sight of God, but also it maketh us perfectly and com-

compleatly, and sufficiently holy, and righteous from all spot of sin in the sight of God, freely by faith onely without workes, or without our perfect working; Yea, so sufficiently, and compleatly, and perfectly holy, and righteous, that though mystically; yet wheresoever we sit, or walk, we shine gloriously holy, and righteous in the sight of God, freely, as these and such like scriptures teach, *Rom. 5. 19.* For as by one mans disobedience many were made sinners: so by the o-  
bedi-

*bedience of one man shall many be made righteous: whereby if by the offence of one, death reigned by one: much more, they which receive the abundance of grace, and that abundance of the gift of righteousness, shall reigne in life through one, even Iesus Christ, Rom. 5.17. Therefore did the Angel Gabriel prophesie to Daniel, that after seventy weekes of yeares, not onely sinne should be finished, and transgressions made an end of, and reconciliation made for iniquity: but also everlasting*

---

lasting righteousness be brought in upon the faithful, Dan. 9. 24. Thus is this righteousness called not onely an abundance of righteousness, and an everlasting righteousness, but also hence it is said to make us compleate before God, even compleate in him which is the head of all principalities and powers, Col. 2. 10. Hence it is said to make us perfect, as with one sacrifice he hath made perfect for ever all them that are sanctified, Heb. 10. 14. Hence it is said to make us,

us, and present us to  
God a glorious Church,  
as he hath made us pure, or  
cleane, by the washing of  
water through the word,  
to make us to himselfe a  
glorious Church, not ha-  
ving, now at this present  
time (as the Greek and  
Latine Participles signi-  
fie) one spot or wrinkle of  
sme, or any such thing:  
but to be so holy, that  
we are unblameable, or  
without blemish, before  
God, Eph. 27. Because  
in the body of his flesh  
through death he makes us,  
or presents us, so holy  
that we are ἁμαρτοὶ καὶ  
ἀνέγκλητοι

ἀνέγκλητοι, that is, without all blame, and without all fault in Gods sight, if we continue rooted & grounded in this faith; upon which place Chrysostome saith, He hath not onely freed us from sin, but also he hath made us honorable, and glorious in Gods sight. Hence it is that this wedding garment of Christs perfect righteousness was signified by the vesture of the Gold of Ophir, that maketh the bride of Christ, a Queen, and all glorious within, that is, spiritually, and mystically, saying,



ing, *At thy right hand doth stand the Queene in a vesture of the Gold of Ophir, and she is all glorious within, Psal. 45. 9.* Hence is the Church, and every true beleever, made that great wonder in heaven, that is, under the time and state of the Gospel, called every where in the New Testament *the Kingdome of Heaven, Matth. 11. 11, 12. and chapter 13.* But what is this wonder? *A woman,* that is, in generall, the whole Church; but in particular, every true belee-

beleeving soule, which is astruely by faith married to Christ, as any woman can be married to her husband, *Ephes. 5. 30.* But what of this woman? *Amicta sole,* clothed with the sunne that shineth in the firmament, that is, clothed with the glorious robes of Christs perfect righteousness, making her, wheresoever she sitteth or walketh, to shine as glorious in Gods eyes, as the sunne shineth glorious in our eyes, when she shineth in her brightest hue. Thus hath

hath Christ made his Church to. himselfe a glorious Church, *Ephs. 5. 27.* And hath the moone under her feete, that is, hath the righteousness of the Law directing the feet of her walking and conversation here before men, and shining by Sanctification declaratively to man-ward, *Matt. 5. 16.* as the moone shineth, and giveth light, that is, man walking in the darke night of this world : and yet hath this moone of Sanctification under her feet, as of  
small

small esteeme, in comparison of the glorious sunne of Christs perfect righteousness, with which she is clothed, *Phil. 3. 8, 9.* And hath a crowne of twelve stars upon her head, that is, hath the doctrine of the Gospel taught by the twelve Apostles and all faithfull ministers (likened to stars, *Reve. 1. 16. 20*) in highest esteeme, as her cheifest ornament or crowne. And thus we see how Christ who knew no sinne, was made sinne for us; that we might be made the righteousness of God

God, by true faith *in him*,  
2 Cor. 5. 21. And thus  
much be briefly spoken  
of the excellency of the  
two parts of free justifi-  
cation.

4 Fourthly and last-  
ly, for the right under-  
standing and powerfull  
laying forth of the excel-  
lency of free justifica-  
tion, wee must deeply  
consider, and diligently  
lay forth the excellent  
effects and precious  
fruits of free justifica-  
tion, which are briefly all  
needfull blessings both  
temporall and eternall;  
but chiefly and especi-  
ally

ally these six following.

1 First, that by this free justification we are reconciled to God, and so restored into his love and favour againe : that all anger and displeasure of God being ceased and abolished towards us, God is well pleased and at peace with us, as it was notably prophesied by the Prophet, saying, *I will heale their backslidings, and I will love them freely, for mine anger is turned away from him, Hosea. 14. 4.* But how came we to be thus healed ; why, *Christ was wounded*

wounded for our transgressions, Christ was broken or bruised for our iniquity: The chastisement of our peace was laid upon him, and with his stripes we are healed, Esay 53. 5. Therefore saith the Apostle, being justified by faith, we have peace with God, through our Lord Iesus Christ, Rom. 5. 1.

2 The second excellent effect is, that by the very hearing, meditating, and reading to search into the truth and learning of this benefit of free justification; the Holy Ghost is freely and ex-

I 2 perimen-

perimentally given unto us to dwell in us, and to take up our soules and bodies to be his blessed temples to dwell in us, as these and such like Scriptures teach: *Received yee the spirit by the works of the Law, or by the bearing of faith, that is, of free justification preached, Gal. 3. 2. For, whilst Peter was preaching of the death and resurrection of Christ, justifying and freely saving Gods people, even whilst hee was speaking, the Holy Ghost fell on all them which heard the word, Acts 10.*



44. Therefore saith S. Paul, Know you not that your bodies are the temples of the Holy Ghost which is in you, 1 Cor. 3. 16. and 6. 19. For, if any man have not the spirit of Christ, the same is none of his, Rom. 8. 9. For when Paul preached the resurrection of Christ, that from all things from which they could not be justified by the Law of Moses, by Christs resurrection every one that beleeveth is justified: Then the believers were filled with joy and with the Holy Ghost, Acts 13. 39. 52.

3 The third excellent effect of free justification is, that the justified person is by the Holy Ghost, thus dwelling in him, so united and truly married as a glorious Bride and Queene, so effectually unto Christ, that he is made a very member of Christ, flesh of his flesh, and bone of his bone. Therefore did the Apostle say, *Know ye not that your bodies are the members of Christ? yea, hee that is joyned to the Lord is one spirit,* 1 Cor. 6.15. 17. For saith Paul, *As the body is one, and hath many*

many members, and all the members of the body, though they bee many, yet are but one body: even so is Christ; for by one spirit are we all baptised into one body, whether we be bond or free, and have beene all made to drink into one spirit, 1 Cor. 12. 12, 13. Now therefore ye are the body of Christ and members for your part, verse 27. Yea I say, so truly and effectually, that we are members of his body, and of his flesh, and of his bones, Eph. 5. 30. Oh how truly doth the Apostle call these benefits,

I 4      nefits,

benefits, thus freely wrought upon us by the blood of Christ, *unsearchable riches*, Eph. 3. 8. God make us to search into them deeper.

4 The fourth excellent effect of our free justification is, that hereby we are adopted and made the true children, even sonnes and daughters of the living God. Therefore doth S. Iohn say, *As many as received him* (namely to justify them by his blood and death) *to them he gave the prerogative or dignity*

ty to be the sonnes of God :  
For Christ hath redeemed  
us from under the Law,  
that we might receive the  
adoption of sonnes. And  
because we are sonnes, God  
hath sent forth the spirit  
of his sonne into our  
hearts to cry *Abba, father,*  
*Gal. 4. 5, 6.* And there-  
fore *S. Iohn* crying out  
in admiration of this  
great dignity, said, *Be-*  
*hold what love the Father*  
*hath shewed towards us, that*  
*we (things of nothing*  
*Pf. 144. 4.) should be called*  
*the sonnes of God. And*  
*now we are the sonnes of*  
*God, but it is not made*

manifest what we shall be ;  
but we know that when he  
( which is the son ) shall  
appeare, wee shall be like  
him, 1 Iob. 3. 1, 2.

5 The fifth excellent  
effect of this free justi-  
fication is, that by it we  
are made assured heires  
of eternall glory. For so  
saith S. Paul, That wee  
being justified by his free  
grace, are made heires of  
eternall life, Tit. 3. 7. For  
if we be children, wee are  
also heires, even heires of  
God, and joynt heires with  
Christ, Rom. 8. 17. For  
whom God justifieth, them  
be also glorifieth, Rom. 8.

30. And therefore is free justification called the justification of life, Rom. 5. 18. Wherefore Paul testifieth thus, I reckon that the sufferings of this life are not worthy to be compared with the glory which shall be revealed in us, Rom. 8. 18.

6 The sixth excellent effect of free justification is, that by it we are made, as the upshot and fulnesse of all that our hearts can wish, truly blessed. For (saith Saint Paul) David pronounceth that man or that woman to bee a blessed man, or a  
blessed

*blesſed woman to whom the Lord imputeth righteousneſſe without works, Rom. 4. 6. whereof he teſti- fieth further to the Ga- lathians, ſaying, The Scripture (that is, the ſpirit of God ſpeaking in the Scripture) fore- ſeeing that God would juſtifie the Heathen through faith, preached before this joyfull newes of the Goſpel unto Abraham, ſaying, In thee ſhall all the Gentiles be bleſſed: So that they that be of this faith, of free juſtification, are bleſſed with faith- full Abraham, Gal. 3. 8, 9.*  
And



And can our hearts wish  
or desire any more? This  
is the royaltie of having  
on the wedding garment  
of Christs perfect right-  
eousnesse freely given  
us to cleanse us from  
our secret sinnes and  
breaches of the tenth  
cōmandement unknown  
unto our selves, *Psal.* 19.  
12. And to make us, and  
all our workes, both na-  
turall, civill, and religi-  
ous, pure, clean, and per-  
fectly holy and righteous  
from all spot of sinne in  
the sight of God, freely  
without works, or our  
perfect working of  
them

them: as Saint Paul testifieth, saying, *to the pure all things, that is our naturall workes, and our civill workes, and our religious workes, and all things are pure, Tit. 1. 15.* Thus onely by free justification hath Christ delivered us from this present evill world, according to the will of God, even our father, Gal. 1. 4. Thus hath God made us meete to be partakers of the inheritance of the Saints in light. Because he hath thus delivered us from the power or kingdom of darknesse, and hath translated

*slated us into the Kingdome of his deare sonne Col. 1. 12, 13. Thus our righteousnesse exceeding the righteousnesse of the Scribes and Pharisees, we are entered into the kingdome of heaven, Matth. 5. 20. which kingdome of heaven is within us, Luke 17. 21. For the kingdome of heaven is righteousnesse, and peace, and joy in the holy Ghost, Rom. 14. 17. And thus if any man either Preacher, or private Christian, have some true touch, first of the horrible filthinesse*

nesse of the least sin in Gods sight, and then of this glorious excellency of free justification thus perfectly healing us of it, it will make us to say with *Saint Paul* : *Rea doubtlesse I count all things but losse for the excellency of the knowledge sake of Christ Iesus my Lord, for whom I have suffered the losse of all things, and doe count them but dung, that I may make my gaine of Christ, and be found in him, not having mine owne righteousness, which is of the law, but that which is through*

through the faith of Christ,  
even the righteousness  
which is of God through  
faith, Phil. 3. 8, 9. which  
one Scripture I have  
now divers times al-  
leadged, because it so  
fully describeth, the  
markes or rather the  
very nature and essence  
of the true saving faith.  
That whosoever doth in  
any measure of trueth  
feele the same with *Paul*  
in his heart, let him cer-  
tainely know that he  
hath escaped out of the  
most dangerous dead faith,  
and hath *Pauls* faith,  
that is, the true, lively,  
and

and justifying faith, which onely most certainly saveth him, and glorifieth him. For, *whom God justifieth, them he also glorifieth. Rom. 8. 30.* And thus much be spoken of the two maine points of religion, which being thus thorowly looked into, and deeply considered, are the effectuall means to deliver us out of the dead faith, and to translate us into the true, lively, justifying, and saving faith.

Now out of these two points thus thorowly

thorowly looked into,  
and deeply considered,  
will infalliblely flow a  
third thing, which, as  
Saint *John* teacheth in  
all his three Epistles, is  
Love; which *Paul* also  
very resolutely testifieth,  
saying, *For in Christ Ie-*  
*sus neither circumcision*  
*availeth any thing, nor*  
*uncircumcision, but faith*  
*which is effectnall, opera-*  
*tive, or workfull by love.*  
For the true beleever  
having by this true faith  
a feeling of the true love  
of Christ toward him,  
it onely and infalliblely  
inflames his heart with  
the

the true love of Christ againe, and of God in Christ, and of his whole Church, and of every child of God in particular, which true love constraineth the beleever, 2. Cor. 5. 14. Not onely to doe his vocation diligently, and so with *David* to serve his generation faithfully, *Acts* 13. 36. (as *S. Paul* likewise teacheth, *Gala.* 5. 13. saying, *Brethren ye have beene called unto liberty*, that is, Now after that faith is come, ye are no longer under the whipping Schoole-master,



ster, *Gal. 3. 25.* Where-  
in though yee were  
heires, yet being as lit-  
tle children, ye differed  
nothing from servants,  
*Gal. 4. 1.* Onely, *use*  
*not your liberty for an oc-*  
*casion to the flesh, but by*  
*love serve one another* )  
but also it constraines  
him to breake of from,  
and to mortifie all sinne,  
and ungodly conversati-  
on; and to walk freely,  
cheerfully, sincerely, and  
zealously in all Gods  
will and commande-  
ments declaratively to  
man-ward, which is true  
sanctification. And thus  
it

it is most true which the established doctrine of our Church largely teacheth, saying, That this true faith of free justification is a thing of perfect vertue, and wonderfull operation, strength and power, to bring forth all good motions and good workes: or els it is not the true, lively, justifying faith, but the blind, dead faith, that leaves men in sin, death, and double damnation, as these and such like Scriptures teach, Titus 2. 11. to 15. For that grace of God, namely of free justification, that bring-

bringeth salvation, for nothing brings salvation upon men, but onely the grace of free justification, and therefore it is called the justification of life, Rom. 5. 18. hath appeared to all men, and teacheth us discipline charitatis, by the instructing power and force of love, to deny all ungodlinesse and worldly lusts, and to live soberly, and righteously, and godly, in this present world. What is the moving or effecting cause hereof? Because Christ gave himselfe for us to redeeme us from

from all our iniquities,  
and purge or purifie or  
make us cleane to be a  
peculiar people to himself,  
zealous of good workes.  
verse 14. Thus Paul  
pithily expresseth also  
to the Ephesians 2. 10.  
saying, For we are Gods  
workmanship (namely by  
free justification) crea-  
ted in Christ Iesus, that  
is, made by free justifi-  
cation new creatures to  
Godward, 2. Cor. 5. 17.  
21. that is, formed a-  
new in Christ. Iesus  
Gal. 4. 19. unto good  
workes, that is, to Sati-  
sfication, Repentance,  
Morti-

Mortification, Sincerity, and Universall declarative obedience to all Gods will and Commandements declaratively to man-ward, *which God hath fore-ordained that we should walk in them* : Hence it is that Saint *Iohn* also so vehemently testifieth, *1. Iohn 3. 6. 9. saying, who-soever is borne of God, that is, who-soever is justified, sinneth not, that is, sinneth not wittingly and willingly, with free streame running to sinne as before his free justification. For Gods*  
K *seed,*

*seed, that is, some true sight of Gods pure, and righteous nature infinitely hating the creature defiled with the least sinne in his sight, and some feeling of the infinite love of Christ bleeding out his blood and life to justifie him; this seed, remaineth in him, and hee cannot sinne, that is, he cannot lead so dissolute a conversation in sinne, as he did before, Because he is borne of God, that is, Because of a wilde crab tree, he (by free justification) is made a perfect good*

good tree to Godward.  
Therefore he cannot  
chuse but bring forth  
the good fruit to man-  
ward of Sanctification.  
This is largely taught  
in the whole fifth and  
sixth chapters of the  
Epistle to the *Romanes*,  
where it is shewed, that  
free Justification as the  
cause, and Sanctification  
as the effect, doe al-  
wayes follow unsepara-  
bly one the other.  
Hence it is that Saint  
*James* 2. 14. doeth so  
sharply taunt carnall  
professors of free justi-  
fication, saying, *what*  
K 2 doth

doth it profit, my brethren,  
for a man to say, he hath  
faith, and hath not works.  
Can that faith save him?  
No, But shew me thy  
faith by thy workes.

And here marke, how  
he saith not, shew God  
thy faith by thy works,  
nor shew thy selfe thy  
faith by thy works, but  
shew me, that am thy  
Christian Minister, that  
have the charge of thy  
soule, and have the  
keyes given me of the  
kingdome of Heaven to  
binde thee and loose  
thee, *Mat. 16. 19.* shew  
him thy faith by thy workes,  
or



or thy Christian neighbours that dwell round about thee, and deale with thee, *shew them thy faith* (namely that it is true and sound) *by thy works*, that is, by thy sanctified words and deeds that flow from love and a godly conversation. For know, O thou vaine man, that faith without such works is dead: Seest thou not that by the example of Abraham and Rahab, that faith was effectually, operative and powerfull by works, and by their works was their faith made perfect, that

is, declared to be sound and true. *But as the body without the spirit is dead, so faith also without sanctified words and deeds flowing from true love, is dead, verse 26. This, even Christ himselfe teacheth also, Mat. 5. 16. saying, Let your light, namely of free justification, so shine before men, how shine? by sanctification, that they may see, the beames of your good works, and glorifie your father which is in heaven. Thus a Christian (as S. James speaks) is made perfect, and entire*

tire, lacking nothing :  
why? because he is *pure*  
*as the Sunne*, to God-  
ward by free justifica-  
tion, *faire as the Moone*,  
to Manward by sancti-  
fication, *and terrible as*  
*an army with banners* by  
*zeale of Gods glory*, Can.  
6. 9.

This is the esta-  
blished doctrine of our  
Church : this is true  
Protestancy : this is  
~~opposed~~ to goe with a  
right foot to the truth  
of the Gospel, Gal. 2.  
14. If any man can  
shew me a better way,  
I will endeavour to run

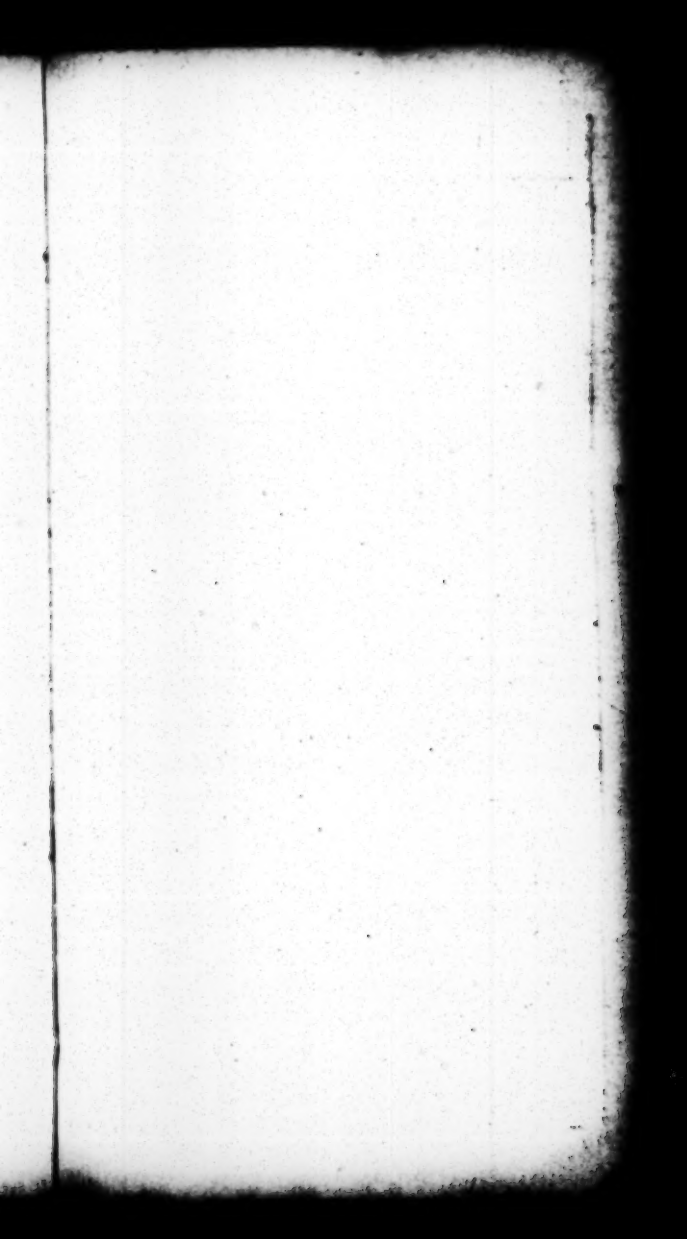
with him in it. But if this be the old way that we bee commanded of God, *Ier. 6. 16.* to ask after, that old *Abraham*, and all the ancient saved fathers walked in, mentioned *Heb. 11.* And not only the old way, but also the good way which only bringeth rest and peace unto our soules: For, *being justified by faith, wee have peace with God, Rom. 5. 1.* Then let us embrace one another in the truth of this way. Let no man bee so wilfull and obstinate to his owne damna-

damnation, as to say  
with the stubborne  
lost Jewes, *we will*  
*not walk in it,*  
*Ier. 6. 16.*

*Deo in Christo laus omnis*  
*& gloria.*

FINIS.







*Faults escaped in the  
Printing.*

*Page 23. line 4. for Messen  
read Messenger.*

*Page 28. line 8. for all read  
call.*

*Pag. 68. line 10. for straight-  
ly read slightly.*

*Page 101. line 14. for them  
read him.*

*Page 103. line 2. for light  
read sight.*

*Page 156. line 13. read by  
that.*





